

The Faithful Steward

A Newsletter of the Holy Orthodox Church in North America

"We are all called to be faithful and wise stewards, ever waiting for the coming of our Lord." LUKE 12:40-46

Stories From Photios Kontoglou On the Fortieth Anniversary of His Death

Told by Archimandrite Panteleimon

I remember how, after my acquaintance with the blessed kyr Photios in the fall of 1956, I used to go to Greece with great joy, and, like a thirsty deer, I used to run to see him and hear him, so as to quench my spiritual thirst. Kontoglou, on his part, during the last years of his life, would speak of nothing else than the betrayal of Orthodoxy by Patriarch Athenagoras and those of like mind with him.

One day he said to me: "I will tell you two tales, Father, and remember them. These tales are from the East, and are very old, probably from Byzantine times, and were inherited by the Moslems."

The King That Was Wished Many Years

Once in the East there lived a king. He was evil, and hated by all;



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and he knew it. One day, he decided to disguise himself and go for a walk in the streets and alleys of the city which he ruled, in order to see and hear what the people said of him. Everywhere he went he heard nothing else but people cursing him. Of course, they did not realize that, disguised as he was, he could hear everything they were saying. And it so happened, as he was passing by a narrow alley, a certain grandmother was sitting by her doorstep and, seeing him, she said, "Many Years, to you, Sultan Effendi, Many Years!"

The king was astonished, hearing something in his favor for the first time, and thus he said to her, "So, you recognize me? You know who I am?"

"Well," said she to him, "I am very old and know your whole genealogy. I knew your grandfather, your father, and many of your kindred. How then could I not recognize you? You may have changed your clothes, but you have not changed your face or ways."

"So," said the king, "you knew my grandfather and my father. Pray

tell me then, my grandfather—what kind of man was he?”

The old grandmother answered him: “An evil man was he, blood-thirsty, a beast of a man; all feared him, and trembled in his presence. No one could approach him to speak to him.”

“And my father— what kind of man was he?” asked the king.

“Two times worse, even more bloodthirsty, of the evilest to be found among men, a true monster. If he looked at you, and he didn’t like your looks, he’d cut off your head—for no other reason. The whole kingdom shuddered before him,” said the old woman.

“And I?” asked the king.

“For this reason,” said she, “did I wish you ‘Many Years, Sultan Effendi.’ It suffices me that I have lived to see three of your line. I pray that you will live many years and I die in your lifetime, so that I will not have to see a fourth come out from your lineage. For in every succeeding generation you come out to be thrice worse monsters than in the previous. I am very old and do not care if you kill me—for this reason I tell you the truth.”

“You see, Father,” kyr Photios would say, “one should wish the present Church leaders many, many years, because, for sure, worse ones will follow. Behold, Meletios Metaxakis, and Athenagoras, and those that follow: ...”

The Loony Water

Once there was a king who was just and wise, much loved, and famed. All loved him, and esteemed him for his virtue and prudence. Everything, therefore, was going well in that kingdom, and all were happy, when, suddenly, one day

there came to the palace some astrologers who said to the king, “O King, most glorious and serene, may thy years be many! On such and such a day, a loony water shall fall as rain upon the face of the earth, and whosoever drinks of this water shall himself become loony. For this reason it is expedient to build large cisterns and to gather much water, so that you may have it, and that when it rains loony water you shall not become loony also, for then there will be no one to rule the kingdom with wisdom.”

The king, therefore, undertook to build large, covered cisterns, and gathered whole lakes of water. And on the appointed day, there rained the loony water, and it fell into the lakes, and rivers, and cisterns, all except the king’s, and all drank of it and became loony. The king, along with two or three others from his court, did not drink of the loony water, and did not become loony. Then one could see a strange thing. Whereas, before, the king was considered the most good, the most just, and the most wise by all the people, now everything changed, and in the eyes of the people he was the most evil, the most unjust, and the most loony of men. For, most assuredly, since all became loony, and only the king along with two or three others remained sane, it followed that the people would see the king in a different light. Every day things became worse—when suddenly, one day a report reached the ears of the king that there was a plot to murder him, or at least to dethrone him and send him into exile. Upon hearing this, the king paused and thought for a moment, and then said to his two counsellors: “Go and bring that loony water, that we

may drink of it, and thus this whole situation may be brought to an end.” Thus, they drank of the loony water also, and became loony. And then everything became “well” again, and the king was once more “the most good, the most just, the most wise” in the eyes of the people, and everyone lived happily ever after.

“Do you see, Father, what we have come to?” kyr Photios would say to me. “Blessed are they that hold fast in these days and do not lose their Faith and do not become loony, like most who have bent the knee to Ecumenism, and have become betrayers. Whereas before, we were thought to be good and holy, intelligent and prudent, illustrious and wise; now, simply because we do not wish to betray our Faith, we have become evil, sinister, bigoted, loony, and what have you. Because two or three have remained sane in the midst of insanity, all point to them, and laugh and say: ‘Behold, the crazy ones!’ But our looniness, Father, is blessed. Blessed, and thrice blessed are they that hold out until the end and do not drink of the loony water of apostasy.”

FOOTNOTE: One sees how Mr. Kontoglou’s words proved true in his own case. He was a nationally acclaimed writer and recognized as Greece’s foremost liturgical iconographer, yet when he proved to be a staunch Orthodox Christian, and a confessor against the heresy of Ecumenism, one noticed that the public’s regard for his work began to sour. John Rexine of Colgate University even expressed a certain surprise that Kontoglou should have penned the pamphlet “What is Orthodoxy and What is Papism?” which he considered “unworthy of Kontoglou’s pen.” He could not believe that such an eminent man, such a great writer, would stoop so low as to enter into polemics; for this is how defense of the Faith appears to those who do not know or acknowledge the truth of our Faith.

Clergy/Laity Synaxis 2004

On Sunday September 27/October 10, the four HOCNA bishops presided at a Liturgy in Saint Mark of Ephesus Orthodox Cathedral, Roslindale, MA. This hierarchal Liturgy was the culmination of a week of events, starting with clergy meetings from Tuesday to Thursday, and continuing with the clergy/laity synaxis on Friday and Saturday. The new coordinator of the Clergy/Laity synaxis is Helen Vlachos, who works as a legal researcher for a Boston law firm. The director of the Sunday School program for HOCNA is Pamela Houlares, the wife of Protodeacon Demetrios Houlares, and principal of the Clarke Middle School in Lexington, MA. Both women are members of Saint Mark of Ephesus Cathedral.



Bishop Sergios with Metropolitans Makarios, Ephraim and Moses

Feastday Photos From Saint Seraphim's Church



Participants at the Feastday of St. Seraphim's Church in Richmond, VA.



*Fr. James, Reader Anastassy Conley,
Subdeacon Elias Winburne and Fr. Nicodemos
standing behind Metropolitan Ephraim*



*Deacon Christos, Fr. James, Fr. Rodion and Fr. Nicodemos
with Metropolitan Ephraim*

The Virtual Parish

by Hieromonk Theodore

The Virtual Parish had its beginning in the fall of 2001. At that time, Metropolitan Ephraim asked Priestmonk Theodore to find a way to contact and support those Orthodox Christians who did not live near an established Parish and who, therefore, had no Priest with whom they could maintain contact.

Initially, the list of those in the Virtual Parish was small in number because we had, as yet, no way to let people know that the Virtual Parish was active and we had no feedback channels to help us locate new parishless folks.

Using the few names, email, and street addresses we did have, we began to send out an email letter to everybody on our list. This email letter consisted (and still consists) of a notice of the Saint of the Day or of a current Feast or Sunday in the *Triodion* or *Pentecostarion* with the appropriate icon, text of the life of the Saint or writeup of the Sunday or Feast from *The Great Horologion* together with the appropriate Dismissal Hymn and Kontakion.

We follow up with a 'snail-mail' letter to these isolated ones, offering them help from our publications on Prayer Books, Akathists, and other liturgical items, so that the home-church could serve as a center of worship on a regular basis.

The Virtual Parish began to expand its email activities as Fr. Theodore met folks who, although members of a regular Parish Family, had email and were interested in receiving something from the Diocese on a regular basis. This extension of the Virtual Parish's outreach has become an arm of Adult Christian Education. There are families who have made notebooks of these emails, or who post the latest email on the family bulletin board as well as Christians who send Fr. Theodore new additions for the email list.

Father Nektas Palassis, affectionately known as 'Papa Nektas' of St. Nectarios Orthodox Cathedral in Seattle, Washington, sent all the email addresses of his entire parish to Fr. Theodore. Papa Nektas, also known as "a Teddy Bear with a human heart," wanted his Flock and Friends to receive the emails on a regular basis.

Through their association with Mother Thecla, Abbess of the Convent of the Meeting of the Lord in Stanwood, Washington, one Canadian family, although a member of a Parish, began to send Fr. Theodore additional addresses. So, there are now 39 of these True Orthodox Christians of Canada on our list, which continues to grow as family members add names.

Through these efforts, this 'Virtual Parish Extension' has now grown to about 235 email addresses and spans the area from Germany to China. The Servers here at St. Philaret's House buzz when these emails hit the Ethernet.

If you have a college student...or anyone else... that you'd like to receive these Virtual Parish emails (please no Hotmail accounts, they rarely can hold the volume of data that an icon alone demands...please use one of the major ISPs Prodigy, Earthlink, Yahoo, MSN, Rogers, or whatever the person uses) please send to <frtheodore@homb.org> the following: the person's name, current email address, street address and telephone number. We need all this information; we don't want any thing to be lost. Right now, this is the only HOCNA-Wide list that we have.

Recently two national religious organizations, The Church of England and The Moscow Patriarchate, have announced that they are setting up a list like our Virtual Parish. The Church of England actually uses the same term, 'Virtual Parish.' We would like to let people know that we were the first both to use the term and to set up a clear rationale and means for the use of this new concept.

The latest development is a Patron Saint for the Virtual Parish. Given that communications is the basis for the Virtual Parish, Saint Zeno the Courier has been selected as our Patron Saint.

Please pray for us here at Saint Philaret's House in Roslindale, Massachusetts USA.

Greetings From Florida

Dear Orthodox Faithful and Friends,

Greetings from warm and sunny Florida!

It is with the blessing of Metropolitan Ephraim that this letter is written.

In the Spring of 2003, we appealed to you the faithful for help in collecting additional funds to purchase property on which to build an Orthodox temple dedicated to our beloved St. John of Kronstadt. Your generosity made it possible for our little flock to acquire that land.

Thank God, we are now in a legal position to build. We have met the county requirements for building a residential structure to be used for religious purposes, a type of rectory, which will house a chapel. The home will have facilities for visitors, clergy and laity.

The structure we seek to build is approximately 2500 square feet, with three bedrooms and two bathrooms (one handicap accessible). It has an open concept for ample kitchen and trapeza space. The chapel is about 750 square feet. The estimated total cost is \$230,000. Our small flock here has been able to save some funds, but needs much more help to build and achieve our goal. Therefore, we seek your help, once again.

His Eminence blesses this appeal and hopes many will contribute. He also hopes and encourages clergy and lay people to visit this part of sunny Florida, tucked between St. Augustine and Daytona Beach, and utilize "St. John's House," especially when snow and ice build up and temperatures plummet in the northern states.

As with our first appeal, any contribution will be greatly appreciated.

In Christ,

Fr. Theodore Stavru, Presbyter and Michael Christus, Warden

Please send contributions to:
St. John Kronstadt Orthodox Church
c/o 15 Magnolia St.
Flagler Beach, FL 32136

If you have any questions, you may call (386) 439-1237 or (386) 586-4077



Michael Christus and Father Theodore Stavru



Site of the future Saint John of Kronstadt Chapel

A New Deacon for Saint Anna's

Father Yakov was born in St. Petersburg, Russia, shortly after Stalin died. He, his parents and older brother lived in one modest room in a communal apartment. His family was not religious, but as a boy he had a pious old lady for a nanny. She used to tell him stories about the saints. He also liked to stop at the Holy Transfiguration Cathedral on his way home from violin lessons to smell the incense, to watch the candles flickering in the dim interior, and to look at the icons.

Fr. Yakov graduated from St. Petersburg Polytechnical Institute in 1977 with the equivalent of a masters degree in civil engineering. He went to work on irrigation projects, but as a result of the environmental damage

they were causing, he left this field. He worked for a time as a computer programmer, and later became an entrepreneur.

In 1985, when Bibles were still hard to obtain, he happened to be approached in a cafeteria by a man who wanted to sell one. He bought it, and began to read it thoroughly. In 1987, he resolved to be baptized, and tried three times to be baptized by the Moscow Patriarchate. It never worked out.

In 1988, his older brother's family and his mother emigrated to the United States. (His father had already passed away.) The following year, Fr. Yakov came to visit. He began to attend a parish of the OCA and asked to be baptized there, but an elderly Russian lady directed him to the Church Abroad instead, saying it was more Russian. There, everyone was preparing for Pascha and didn't have time for a newcomer. An acquaintance brought him to Holy Cross Semi-

visited the United States several more times to help take care of his mother, who had cancer. During one visit, when his mother was dying, she asked to be baptized. After baptism, she recovered and lived four more months. She reposed peacefully during Great Lent in 1993.

A few months later, Fr. Yakov was coordinating a pilgrimage in Russia and became engaged to one of the pilgrims, Maria Goetz. They were married at St. Anna's in

Roslindale in 1995. Fr. Yakov was ordained reader by Metropolitan Ephraim later that year. He also opened a travel agency in Lynn, MA, that fall. By God's mercy, the travel agency continues to provide



Father Yakov and fellow clergymen

nary, and pointed out Holy Transfiguration Monastery from the hilltop. She said that she could take him there and that the fathers were nice, but narrow-minded. In this way, he came to meet Fr. Panteleimon. During Holy and Great Week, he went back several times to talk to Fr. Panteleimon, and on Holy Saturday of 1990, he was baptized.

Fr. Yakov continued to live in Russia after his baptism, though he

provide for his family, in an era when many other travel agencies have been driven out of business.

Fr. Yakov was ordained deacon on Sept. 20/Oct. 3, 2004. He has served on the parish council at St. Anna's for the past 10 years, and has helped arrange Slavonic services. He also coordinates the annual pilgrimage to Russia. He lives in Peabody, MA, with his wife and two young daughters, Xenia and Anna.

Missionary Society News

The parishioners of St. Nicholas Kangulumira Parish in Uganda made their own bricks and are now constructing the building which will house their grain mill. The cost for the maize mill was \$833.00 and \$556 for the maize huller plus the cost of \$60 for transporting the machines to the parish. Another piece of machinery was purchased that will allow them to produce flour.



The grain huller and mill



Workers making bricks to build the building



The house for the grain mill

The Missionary Society treasurer, Fr. John Fleser, would like to report that “any donations earmarked for orphans have been kept in a special fund to be used for that purpose once we establish another means of providing assistance to orphans.” A sum of \$30,000 has been collected thus far. We would also like to report that the late Fr. Deacon Photios left a sum of \$70,179 to the Benevolent Fund for which we are all very grateful. We are in need of funds for the establishment of the new St. Nectarios church for a place of worship, and other projects for the support of the parishes. We now have a Metochion as a legally established entity, and any property purchases made in Uganda for our missions will be owned by our Metochion.



Books purchased with money from the Benevolent Missionary Society

Ugandan Priest Visits North America

by Father Elias Rusoke

I was born on May 24, 1964 to a peasant Protestant family in the western part of Uganda known as Kabarole, Fort Portal.

At the age of ten, through a family friend, I was baptized in the new calendar Orthodox Church. In 1989 I started a three-year seminary course under the Patriarchate of Alexandria in the neighboring country of Kenya. I then served as a reader for a couple of years.

In 1993, I joined the Old Calendar Church under Bishop Cyprian by chrismation. In 2000, due to a number of reasons, some of us left Bishop Cyprian and came under the omophorion of Metropolitan Ephraim of Boston. With his blessing, I was ordained priest on May 9, 2004, by His Eminence Metropolitan Makarios of Toronto, on his first visit to Africa.

An effort was made to let me visit the churches in Toronto, as well as some of those in the United States.

I came to Toronto on September 29 and stayed for two months. After the Feast of St. Nektarios I traveled to Holy Transfiguration Monastery in Brookline to receive further training. Thank God, through the prayers of our Holy Fathers, for all the efforts made.

From the day I arrived in North America I realized the existence of the love of Christ in the Church. The bishops, priests, monks, nuns,

and laity are all so humble and helpful. In some parts of the world people complain of starvation. My complaint is that I received too much care and help. Never in my life could I imagine some one bringing “too much” to me, and apologizing that he/she brought “little.”

Another impression was the

to support or feed the poor without discrimination. This reminds me of the life of St. Philaret the Almsgiver.

When it comes to the matter of Orthodoxy in North America, the Christians here are really serious. They have books containing the lives of the Saints, precious stones from the Holy Land, incense, and prayer ropes.

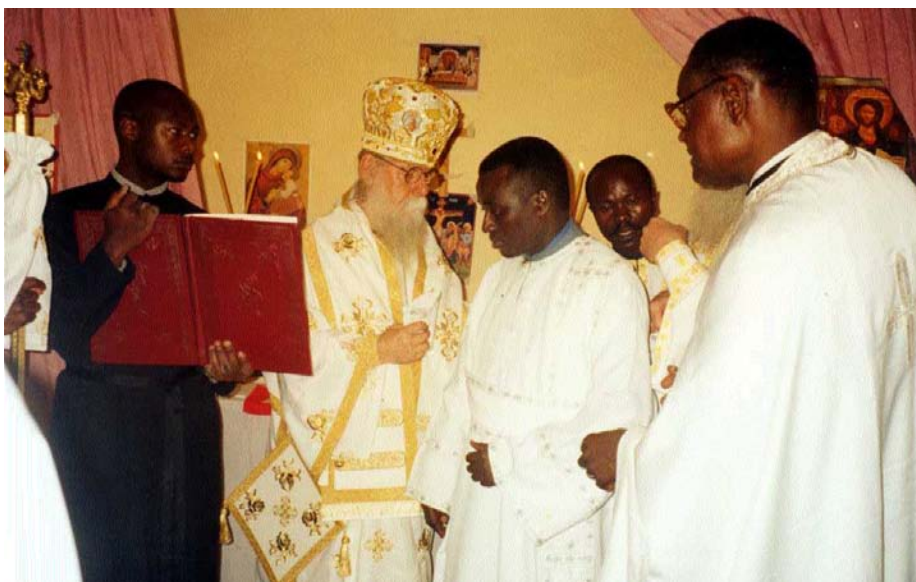
Most of the homes I visited have at least one small altar or prayer room, decorated with many large and small icons of Christ and the Saints.

I also learned that many Christians save some money

to visit the Holy Land—the centre of Christianity. From my short experience and observations, I realized that these people read a lot about their Faith. This is very admirable. All these impressions have not left me the same.

When I return to Uganda I plan to be the pastor of St. Nektarios parish in Kampala, and eventually hope to establish a monastery somewhere outside the city.

Regardless of color or race, we are all bound by the Blood and the love of our Saviour Jesus Christ. May His Name be glorified.



Metropolitan Makarios ordaining Father Elias

participation of all, regardless of age, in the daily church activities. Two middle-aged ladies in Toronto told me they would not like to move to other countries or to other parts of North America due to the fact that they would lose their Church family. To many of the Orthodox faithful I talked with, the relationship between them looked much stronger than blood relationships outside the Faith. The faithful were not only able to support their parish priests, but were able to collect foodstuffs in order

Thirty-fifth Anniversary of St. Nektarios Parish

by Father Panagiotes Carras

With the grace of God we celebrated the 35th anniversary of our parish. This year we were blessed to have with us Fr. Isaac, Abbot of the Holy Transfiguration Monastery with Hierodeacon Lukas. Fr. Rodion came from Carlisle, Pennsylvania and Fr. Elias from Uganda.

Metropolitan Ephraim, Archdeacon Andrew and Fr. Philaret, Monk arrived for the following weekend. Metropolitan Ephraim served the Divine Liturgy Sunday morning. In the evening there was a banquet and both Metropolitan Ephraim and Metropolitan Makarios along with Fr. Elias and Fr. Panagiotes spoke to the 300 people that attended. Fr. Elias, the newly ordained who had been in Toronto for two months, went with Metropolitan Ephraim to Holy Transfiguration Monastery in Brookline, MA.

The festivities continued with the arrival of Elder Panteleimon, Hierodeacon Demetrius and Fr. Michael, Monk. Mother Irene of the Convent of the Dormition of the Theotokos was tonsured a schema nun to the great joy of all the faithful. The Convent is a source of great joy and encouragement to all of us, clergy and laity. Mother Nektaria and all the nuns are former parishioners of St. Nektarios.

These days were an opportunity for all of us to recall all the great blessings that we have received over the last thirty-five years.



Metropolitan Makarios and concelebrating clergy



Clergy and faithful at the Church's Feast



Fr. Elias of Uganda giving an address at the banquet



The faithful at the banquet

Sunday School Books From St. Nektarios

Saint Nektarios parish in Toronto, in its attempt to help parents and teachers instruct our children in the Faith, has published its third catechetical workbook, *God is the Lord*.

It leads the student to understand the Providence of God and the preparation of the Chosen People for the Incarnation of the Son of God. In thirty lessons, it shows the student how the Son of God was with the Hebrew People in the Old Testament. There are questions and iconographic illustrations for 30 lessons, as well as a guide for parents and teachers. Suggested for students in grades 4-6.

Also available is *The Treasure of the Kingdom of Heaven*. Based on the writings of St. John Chrysostom and the Synaxarion, it explains selected parables of our Lord and the Sunday Gospels of the *Triodion* and *Pentecostarion*. There are iconographic illustrations for 28 lessons and a 2-page guide. This book is a straightforward guide to an Orthodox Christian understanding of the Parables and the great period of our Lord's work of salvation! Suggested for students in grades 7-9.

The third in the series, *The People of God*, is for teen and adult instruction. Presents a brief overview of the major events in the history of the Church from Adam and Eve to Communism and Ecumenism. Includes a 3-page time line, a 2-page guide, maps, illustrations, and questions for each of the 23 lessons. The history is written in context with the lives of the Saints and the teachings of the Church. Includes review questions.

These workbooks are available at St. Nektarios Bookstore, Seattle; St. Mark of Ephesus Bookstore, Roslindale and St. Nektarios Bookstore, Toronto.

Pilgrimage to Italy July 17-27, 2005

Sponsored by Saint Anna's Sisterhood
of Saint Lucia of Syracuse
For more information,
please contact Maria Vagianos
(781) 727-7727

St. Xenia Orthodox Church Camp August 14-20, 2005 (n.s.)

For more information,
please contact Presbytera Victoria Fleser
(617) 323-6379
or e-mail vikkif@homb.org

HOW TO PUT *THE FAITHFUL STEWARD* IN YOUR WILL

After providing for their families, loved ones, and diocesan/parish organizations, subscribers may want to put *The Faithful Steward* in their wills, thus helping to assure the long-term future of this publication. Bequests are free of estate tax, and can substantially reduce the amount of your assets claimed by the government. You can give needed support for *The Faithful Steward* by simply including the following words in your will:

I give, devise, and bequeath to the Holy Orthodox Metropolis of Boston, Inc., 1476 Centre Street, Roslindale, Massachusetts 02131-1417 _____ (amount) to be used to support the ministry of *The Faithful Steward*.

A bequest can be a specific dollar amount, a specific piece of property, a percentage of an estate, or all or part of the residue of an estate. You can also name *The Faithful Steward* as a contingency beneficiary in the event that someone named in your will is no longer living.

It is recommended that a lawyer help in drafting or amending a will.

We Need A Visit From the Real Saint Nicholas

A Letter by Father David Belden
To the Editor of *Again* Magazine



Dear Editor:

This is to commend Terry Mattingly on his fine article “We Need a Visit from the Real St. Nicholas: (Vol. 23 No. 4).

Prof. Mattingly says: “We look at the calendar and it all seems normal because these patterns (“The Holidays”) are a way of life for millions. We look at the calendar and we think that there is nothing we can do. We look at the calendar and we simply do not know what to say.”

As an Orthodox priest who follows the Church rather than the secular calendar, I would like to respond to Prof. Mattingly’s statement: ‘We look at the calendar and we think that there is nothing we can do.’ I would say that there is something we can do! Return to the Orthodox calendar. Abandon the papal calendar which was unilaterally and uncanonically foisted on the Church of Greece in 1924, effectively dividing the Orthodox Church—a sad division which has lasted to this day.

In our parish—St. Joseph of Arimathea, Toronto—we bypass “The Holidays” (since we are fasting) and come to the true and full celebration of our Lord’s Nativity on the 25th of December according to the calendar kept by St. Nicholas and by our Lord Himself. It is only because it has been sanctified by 2,000 years of use in the Church that we adhere to the Julian Calendar—not because it is more accurate or for any other reason.

According to the ancient tradition, our holy patron, St. Joseph of Arimathea planted his walking stick in the ground at Glastonbury. It miraculously blossomed. The “Glastonbury Thorn” continued to blossom on the ‘Old Calendar’ date for Christmas ... It continues to blossom today ...

Archbishop Dorotheus of Athens, State (New Calendar) Church, Greece (1956-57) says: “The Old Calendar movement is neither a heresy nor a schism, and those who follow it are neither heretics nor schismatics, but are Orthodox Christians.”

Prof. Mattingly, here is the obvious solution to your dilemma: “We look at the calendar and think that there is nothing we can do.”

Respectfully in our Saviour,

Fr. David Belden
Toronto, CANADA

The Opening of Saint Cosmas Church



Archdeacon Andrew, Metropolitan Ephraim and Fr. Seraphim Johnson



John Snogren, Adam Vasiliou, Fr. Philaret and George Sexton



Participants at the first Liturgy in the new building of St. Cosmas Church, 2004

January-February 2005



The Saint Cosmas of Aitolia LADYBUG

"Hold fast to that which thou hast..."

Volume I Issue 1

Our Saviour said, "Let the children come unto Me, and do not hinder them, for unto such as these belongs the Kingdom of God." We offer this publication that it may aid in the spiritual growth of these, the most precious of His creatures. *The Ladybug* is a private effort, and cannot be sustained without the support of our readers. If you feel that this publication is a positive addition to your child's spiritual enrichment please complete and mail the *Subscription Request* below.

please cut and return bottom portion

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Please check all applicable:

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Enclosed is my annual donation of \$25, to help cover the costs of printing and mailing.

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☐ I'm interested in helping to raise award funds for the Essay Competition prizes.
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Name: _____ Mailing Address: _____

Tel # _____ Email: _____

PLEASE MAKE CHECKS PAYABLE TO "St. Cosmas Orthodox Church"
and mail to: The Ladybug, 3733 Lawson Road, Ijamsville, MD 21754 USA

Comments



About Our Logo A Divine Confirmation

The cross on our masthead commemorates the miraculous appearance of the sign of the Cross near Athens on Sept. 14 (according to the traditional Orthodox calendar) in 1925. Anti-Orthodox and secularist forces in power in Greece, together with the Ecumenical Patriarchate, had forced the changing of the traditional church calendar in 1924 as a first step toward uniting with the heterodox churches of the West. Shining in the evening sky on the traditional feast day of the Exaltation of the Cross, this extraordinary appearance of the Cross is a divine confirmation of Holy Tradition in the Orthodox Church and of the calendar as one facet of Holy Tradition.

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The Faithful Steward is the official newsletter of the Holy Orthodox Church in North America. Under the editorship of Metropolitan Ephraim of Boston, *The Faithful Steward* appears three times yearly, and is delivered free of charge. The expenses of printing and mailing are covered by the Benevolent Missionary Fund. Address correspondence to:

The Faithful Steward
1476 Centre Street
Roslindale, MA 02131-1417

THE DIOCESE NEEDS SUPPORT

“Every good giving and every perfect gift is from above, and cometh down from the Father of lights” (James 1:17). The perfect gift is the one that only membership in the Church can give: the knowledge of true worship and the grace of the Holy Mysteries. But our era suffers from a famine of truth and the true worship of God. In our weak way, we try to feed those who hunger for God. Your prayers and your donations help the Church in this awe-inspiring ministry. Another way to help is to make a bequest to the Church in your will. Remember that God loves a cheerful giver. Also remember that *The Faithful Steward*, although delivered free of charge to all members of our Church, is in need of your support.



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